

## CATHOLIC-CHRISTIAN CONCEPT OF HUMAN RIGHTS

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It is clear that the Catholic-Christian concept, like any other Christian concept, is based on natural law. Of course, even such a thorough and ancient concept as natural law has not come from nowhere. Natural law is considered to be a product of the Renaissance and Enlightenment, but in reality its genesis lies in tomism - the philosophical teaching of Tom Aquinas[1, p. 225]. His doctrine, Christianized aristotelism, was called Thomism. It can be concluded that Aquinas actually combined and, to a certain extent, complement each other previously incompatible things. Thomas creates his own philosophy. He introduces a new concept - the "eternal law", which relates to the prophetic ordering God of all created things to their proper end[1, p. 225]. God gives each person three interconnected things: certain knowledge, a desire for happiness and a tendency to good. The theological concept of Tom's Aquinas is deep, universal, and therefore even withstands the critique of modern science. The correctness of this statement is confirmed by the existence of a modern interpretation of the concept - neo-Thomism. Contemporary neo-Thomism is characterized by a multifaceted understanding of these rights. In particular, human rights are conceived as a specific anthropological and legal reality requiring social recognition, moral respect and legal consolidation, as certain moral requirements aimed at social objectification of justice in all spheres of human existence, as well as an objective purpose of public order and the common good as a means of creating a special centered social system that corresponds to the established system of God as a condition of true peace on earth and the basis for the unification of all mankind and a criterion for assessing the humanity of certain socio-political phenomena[3, p. 11]. The Catholic concept of international law has certain specific features. The first and, perhaps, the most important is the assertion of the supremacy of the divine law over the international one. But on the other hand, the Catholic vision of international law is quite anthropocentric. Considering the specific features of the rights of the Catholic-Christian concept, first of all it should be payed attention for such rights as the right to life, property rights, the right to work, entrepreneurial activity, the right to rest, family rights, the right to freedom of religion, also national rights (in particular, the rights of national minorities). Right to life is certainly the main and the most important right of every human. Speaking about the Catholic point of view for this law, it is impossible not to guess the number of Ecclesiastics of John Paul II. As was said in Ecclesiastics "Evangelium vitae", which logically goes from the Fifth Commandment: "... a person who is sincerely open to the truth and to the good, can light the mind and the mysterious power of

grace to recognize in the natural, written in the heart of the law the holiness of human life from the beginning to the edge and to make sure that every human has the right to expect a special respect for his basic good. The recognition of this right is based on the co-existence of people and the existence of a political community"[5, p. 3]. According to scientist Prisukhin, the right to life can not be violated, because its violation directly affects the dignity of a person in his Divine likeness[2, p. 28-29]. As for the property, the Catholic Church focuses on private one. The approach of John Paul II is quite interesting: "Private property is not an absolute value, and it is not expedient to proclaim the principles of mutual complementarity, in particular the principle of universal destination of earthly goods"[4, chapter 6]. In Ecclesiastics, land ownership is emphasized. It is said that obstacles to the right to private property lead to impoverishment. Strangely enough, the right to entrepreneurial activity and labor is deeply studied. The Pope referred to the right to entrepreneurial activity as the "natural right of man" to form private societies. It is noted that the association is a natural human right and that the state should promote its implementation, otherwise it would "contradict itself"[4, chapter 7]. Not less than the Universal Ecumenical Patriarch protects the human right to work: "It's unfair and not humanly to demand from people excessive work, blinding their thoughts and exhausting their bodies"[4, chapter 7]. In particular, he mentions the mandatory limitation of working time and, equally important, the special attitude to the work of women and minors. Particular attention is paid even to the right to decent wages and working conditions. Having analyzed the Pope's approach to human rights to work, leisure and freedom of religion, one can see a certain connection between them. Here's what is said in the Ecclesiastics John Paul II: "The Ecumenical Pontiff proclaims it in the context of other rights and duties of the workers, despite the general conviction that prevailed even at those times when it seems that some issues belong exclusively to the private sphere. He (the Pope) claims the need for a Sunday rest so that people direct their thoughts to the good of the heavens and to the prayer that is a direct duty to God". Again, we see the connection with natural law: "This right, rooted in the commandment of God, no one can deprive man"[4, chapter 9]. As a conclusion, it is necessary to say a few words about the relevance of human rights issues in the doctrine of the Catholic Church. In the modern world human rights are often leveled off by other subjects of legal relations. It should be emphasized that this happens with her consent, and without it. As an example, there are the words of John Paul II: "Unfortunately, there are cases of labor agreements between employers and workers, where elementary justice concerning the work of minors or women is ignored, with regard to the length of working time, the sanitary conditions of places of work and fair remuneration, and all this contrary to the International Declarations and Conventions that apply to them, and to the laws of the States themselves"[4, chapter 8]. The same applies to the "elementary right to a Sunday holiday," which, according to the Pope, remains away from attention even in the advanced states of the present. The question arises: "And what about the others?"

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## WESTERN UKRAINE AS A PART OF POLAND (1921-1939): LEGAL STATUS OF THE POPULATION, STATE SYSTEM, LAW

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Western Ukraine is the territory, that is inhabited by many nationalities. The Biggest community are Ukrainians. In the 20-30's of the last century it was under the power of Poland, Romania and Czechoslovakia . Ukrainians, unable to defend their independence during the liberation struggle of 1917–1920, were doomed to play a minor role in the politics of these states.

Most of the Ukrainians became citizens of Poland, primarily the inhabitants of Eastern Galicia, which until 1918 was part of the Austro-Hungarian Empire. The Polish authorities divided it into three voivodships: Lviv, Ternopil and Stanislavsky. Western Volhynia and Western Polesie became part of Poland. The number of Ukrainians in Poland at the beginning of the 30-ies of the XX century was about 6 million people , and they inhabited almost a third part of Poland at that